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WEEKLY REVIEW.

—It is wonderful what European ladies and gentlemen are capable of in the way of violent exercise, in a country whose climate they with such unanimity anathematize. To say nothing about the prodigious amount of exercise that some cricketers go through, and that even beneath a burning sun, look at two hundred ladies and gentlemen flocking from Bombay and Poona and other places to Callian, in fancy dresses, some of these anything but comfortable, to spend the entire night in wild and meaningless gymnastics commonly called dancing, leaving at daybreak the next day for their distant homes! This was last Monday night. At many of the stations of the G. I. P. lines a notable change has been wrought in the last two years, and is still in progress; many having discovered that "wisdom's ways are ways of pleasantness and peace." Without intending any offence to the good people of Callian we think we can safely say that there has been nothing like a revival of religion there as yet.

—We regret to hear of the death of Mr. Philip Jacob of the Civil Service. He was not only a faithful servant of Government, he was an earnest servant of Christ, thoroughly conscientious and devoted and ever ready to testify for the Master, one of the men that are the salt of this great Empire. He was married to a daughter of the Rev. Mr. Montgomery of Surat.

—At the Conference of Spiritualists in London the other day, an address which had been dictated to Mrs. Tappan by her "spirit guides" was read. This communication from the spirit-world terminates as follows:—

"There is a vine growing in the islands of the tropic seas that thrives best upon the ancient ruins or crumbling walls of some edifice built by man; yet ever as it thrives, the tiny tendrils penetrate between the fibres of the stone, cutting and cutting till the whole fabric disappears, leaving only the verdant mass of the foliage of the living vine. Spiritualism is to the future humanity what this vine is to the ancient ruin."

Exactly. The vine destroys the ruin; so Spiritualism destroys the future humanity. Is this what the spirits mean? It is what they are made to say, at all events.

—We learn with much pleasure that a son of the late Rev. R. W. Hume, American Missionary in Bombay, is on his way out to Bombay as a misssionary of the same Board with which his father was connected. It is now about 20 years since Mr. Hume left India, dying on his way home. His son is married to a daughter of the late Rev. E. Burgess, who was also a missionary of the American Board in Western India. Further, Dr. William Ballantine, a son of the late Rev. Henry Ballantine of Ahmednuggur, comes out as Medical Missionary in connection with the American Board. Thus the children of three of the mission families of a quarter of a century ago, are returning to carry on the work laid down by their fathers, or rather, as we hope, to reap that which they have sown.

The *Illustrated Missionary News* has a long article on the conduct of England in connection with the great Tae-ping Rebellion. It traces that movement from its commencement to its culmination, when an extent of country nearly as large as India, embracing a million of square miles, was subject to them. The aim of the Tae-pings was to substitute Chinese for Tartar rule, and Christianity for the religions of the country. They printed and widely disseminated the Scriptures, and held strongly to its leading doctrines; their chief error was that of the Jews, who looked for a temporal kingdom under the Messiah. They were left to themselves; and not being guided and sustained by those who were competent to teach them, they began to interpret some things in the Book wildly. At length, when the English lent their forces and their countenance to the Imperialists, the movement was extinguished, though not without a fearful effusion of blood. The Tae-pings were heart and soul against idolatry—and against the opium traffic. And the writer of the article in the *Missionary News* is convinced that there is no lack of evidence to show that it was this fact of their uncompromising opposition to the opium trade, that caused the English in China to turn against them, and led to the measures which brought about the suppression of the movement. We had much to say in those days, on this subject; but it is well to get our memories refreshed occasionally. In connection with what we say in another column of this issue on the subject of the Opium Revenue, we extract the conclusion of the article we have been referring to:—

"*The Tae-pings were inveterate opponents of opium-smoking.* Under their rules it was *rigorously punished and put down.* Had they obtained the ascendant, we should have had either to stop the opium trade, or undertake another war in its defence. And further, our treaty with the existing dynasty secured to us the payment of the enormous indemnity we had demanded as payment for the first opium war. Had the Tartar rule been overthrown, *this* would have been lost as well as the profits of the vile trade in opium itself, and the other commercial interests secured by the Elgin Treaty. It was of course in a measure uncertain how the Tae-pings would act when in power. They *promised* fair, but would they keep their promise? The Manchoos *must*, for they were bound by a treaty not only to allow the opium trade, but to pay the indemnity, and grant us certain privileges. These must have been the real motives of the hostile course pursued; for the defence of English property was the merest pretext. The insurgents posted placards everywhere, on reaching Shanghai and Ningpo, to the effect that any soldier who presumed to molest either foreigners or their possessions would be immediately decapitated.

The despatches of the various consuls and superior officers to the Home Government at the time prove that nothing could be more friendly than were the feelings of the insurgents towards the foreigners. They simply requested that as they promised to let us alone, *we would agree to let them alone*, and not assist their enemies to repulse them. Again and again the question has been asked in Parliament, what treaty rights were endangered to justify our interference against the Tae-pings, and no one instance of an act prejudicial to British interests on the part of these insurgents has even been alleged. Their conduct was wonderfully forbearing and generous. They might have retaliated on the English by ruining the trade of Shanghai and Ningpo, which it was at one time completely in their power to do; but rather than do this, they suffered themselves to be driven with incalculable loss of life from their possessions. It is of course difficult, amidst the conflicting accounts given by interested parties, to get at the real truth as to the motive that actuated the English authorities in their armed intervention against these friendly and comparatively enlightened Tae-pings. Suffice it to say no "casus belli" appears save the loss of the temporary interest arising out of the indemnities, and the revenue derived from the vile opium traffic. When Dr. Morrison went to China seventy years ago, he was asked by some one if he expected to make an impression on the Chinese. "No," he replied, "but I expect that God will." Years rolled on, and the impression made was slight indeed, when, lo! suddenly in the providence of God China is shaken to its centre by a religious movement of a more or less Christian character, the indirect result of Christian books and teachings, and in a short time 70,000 Chinese have broken their idols, and are worshipping the Heavenly Father and Jesus the Saviour. The movement was defective, but big with hope; it was successful in so remarkable a degree that it was confessed on all sides that that no native power could resist its progress. Had it succeeded in overthrowing the corrupt and decaying Manchoo power, an era of progress and enlightenment would have commenced for 400 millions of the human family, among whom the Bible would have been freely circulated and held as the rule of life. But the triumph would have involved heavy financial loss to England, for a time at any rate, though probably only for a short time. And so England lent her mighty aid to crush the Tae-ping insurrection. It was crushed; the opium trade was saved; the opium indemnity secured, and China returned to her slavery and her idolatry. O England, England! hast thou ever considered the question of Jehu the son of Hanani, to Jehoshaphat: "*Shouldst thou help the ungodly, and love them that hate the Lord?*" or the still more solemn question of Christ, 'What shall it profit a man if he gain the whole world and lose his soul?'"

There is no lack of the best medical testimony as to the injurious effects of alcohol and as to the physical benefits of total abstinence. Yet because *some* who drink spirits, wine and other intoxicants live to an advanced age, many disregard the testimony of the most experienced physicians and continue to drink. They turn their attention away from those who have fallen by the way to the individual who has reached the city of Old Age; they overlook the sepulchres that almost answer as milestones along that path; one out of a hundred has survived; this is enough for them, so they go on drinking.

But the effects of the use of alcoholic liquors upon the body are not the worst; what it does to the mind is of much more

consequence. It incapacitates the mind for the higher enjoyments which the Creator designed for it. It gradually takes the life out of all the faculties, making the subject prematurely old. The body is the tenement and vehicle of the body, destined to decay; but our mental and moral powers belong to the immortal part of us, and in warring against them we war against our everlasting state. Now, the habit of drinking not only injures our powers, physical and mental, but it specially deadens the moral sense, whose office is to make us conscious of sin and of our need of forgiveness and deliverance from above. It is the most powerful neutralizer of the Gospel we have. We speak not of what it does in extreme cases; but of what the ordinary habitual use of it accomplishes. It cheats men out of the very highest blessings; keeps them ignorant that God is offering them true happiness in Christ; and persuades them that there is nothing better than this miserable counterfeit. And in order that a person may be able to say, What I drink does me no harm, it is not enough that he should be in the enjoyment of good health, and in the possession of his powers; he must also make it clear to himself that drink is not cheating him out of some blessing a hundred times greater than itself, keeping him unconscious of a certain soul-thirst that would bring him to the Fountain of everlasting blessedness.

There are still other considerations that should come in before we decide to go on drinking. Though you should be doing no harm to yourself, yet may you not be doing harm to others? Your drinking will encourage others to drink, who may not have that sense of the fitness of things that will enable them to keep within the bounds of moderation. When a man has been brought to see how much evil he has done in the world, he feels that he cannot afford to add anything to the dark account; he must have done with that which may indirectly lead to evil in others. The Christian is bound to put his protest against the terrible ruin wrought by drink into the clearest and most definite form.

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SATURDAY, SEPTEMBER 12, 1874.

OPIUM AGAIN.

It is stated that the Marquis of Salisbury proposes to dispense with the Opium Revenue. The *Indian Statesman* remarks as follows on this matter:—

"Although the Government of England makes a large annual income out of the duty on wines and spirits, its conduct is really almost the reverse of that of the Government of India, which not only receives a large sum every year from the duty on opium, yet is personally interested in the growth of the poppy and is also the parent of the vice of eating and smoking opium among the Chinese, creating the vice amongst them and then making a very handsome income out of the spread of the vicious habit. If the Marquis of Salisbury could deliver the Government of India from the guilt of this offence he would be entitled to be considered not only the ablest finance minister the British Government ever had for India, but a benefactor as well of three hundred millions of the human race, and he would wipe away a stain from the Christian faith which must remain on it so long as the opium trade exists in its present form. But the opium trade cannot be abolished and there the discussion terminates; it is but little use talking about what ought to be done when what we all know is that there is no possibility of making any change."

We agree with our contemporary in what he says about the morality of the Opium Revenue. It is not "the Christian faith" that is responsible for the iniquity; it is rather the anti-Christian and unbelieving policy of expediency followed by our rulers at a time when they were deporting Missionaries from these shores and patronizing idolatry in many ways. If our Government is known as a Christian Government, and believed to be influenced by Christian ideas, then indeed a sad misrepresentation of the Gospel will be given to the world, through the Opium Revenue, its wars and treaties, its monopolies and prodigious expansion, and in this way no doubt a stain and a very dark one attaches to our modern Christianity. But with all due deference to our contemporary, we must say that his view of the impossibility of renouncing this evil course, savours of the very unbelief that betrayed men into this method of raising revenue. Faith in God would have told our rulers that the filthy lucre won by forcing the drug upon the Chinese would be of no real advantage to India; that the money thus flowing in to the Treasury would flow out in some mysterious way without producing any real good to India; that the evil done to China would be visited in manifold calamities in India, in the form of famines, intestine and foreign wars, the cholera, mistakes in Government, etc., etc. We do not believe that the power to do right and to abstain from wrong, will ever be wanting, if there is a real determination to do right. It is never lawful to do wrong; a long persistence in wrong-doing may make it very difficult to cease from it, but cannot make it lawful. To settle it that a certain course is the right one, and the alternative is sinful, is to make it imperative that that course must be adopted, and the question of cost has no power to affect this question of duty. We cannot afford to lose so many millions! Nay, we cannot afford to cut ourselves loose from Heaven's help by doing wrong. *Fiat justitia, ruat cœlum*, is not a foolish piece of rhetoric. If it were known that it would cost the life of the Prince of Wales to continue the Opium Traffic, it would be understood at once by our rulers that the Revenue must be sacrificed. But the preservation of the life of the Prince of Wales is not so important as God's command, Cease to do evil. The favour of Heaven is after all the one thing needful. Our expediency policy overlooks one thing, and that is just about the most important thing in the universe, the Government of God. It would be a very small matter for God to cause 70 millions stg. to go further than 80 millions. A war breaks out; an expedition must be sent to some country in Africa, and 8 millions sterling are readily voted to sustain the prestige of England or of England in India. But to do right, to cease from poisoning some myriads annually, the millions are not to be had. The *Statesman* adds:—

"As the vice engendered by the consumption of opium has now taken deep hold of the three hundred millions of Chinese, the trade in the drug has now become so firmly established that it would be very foolish indeed to try to put a stop to it. The Chinese will have the drug, and if we do not give it them some one else will."

Now if we refer to the Christian faith, we get this answer. "Woe unto the world because of offences! for it must needs be that offences come; but woe unto the man by whom the offence cometh." The postulate of our contemporary is different: "It must needs be that offences come, so it matters not by whom the offence cometh." We have been so far successful in our long fight with the Chinese rulers that we have created in their people the opium craving, and opium they must have; this being the case, we might as well continue to give it them. You remonstrate with a liquor-seller because he is selling liquor to a poor sot, ready to sink into a drunkard's grave, and he answers, "I sold this man the first glass of gin he ever drank, and have been selling it to him ever since, and now he cannot live without it, and I might as well sell it to him as somebody else." We would bid God speed to the Marquis of Salisbury in his endeavour to enable the Government of this country to break off its sins by righteousness, though we fear he will find immense difficulties to overcome in the unbelief of our financiers.

THY WILL BE DONE ON EARTH.

The common belief with regard to sanctification is that it is accomplished at the end of life. Without holiness no man can see the Lord; nothing that defileth can enter heaven; we must then be set entirely free from sin before we can enter that blessed place. But to be absent from the body is to be present with the Lord; the transition is immediate; there is no interval and no place beyond the bourne of life where the work left unfinished here can be completed; as the tree falleth so it lieth. These are points that almost all admit. We must be made holy; it must be done while we are in the body. Death has no power to make holy, for death is simply the cessation of existence. But death is often instantaneous. The Christian is liable at any moment to be summoned hence; at no time has he any guarantee that he will breathe another breath. These several points are admitted by Christians generally. Yet Christians generally think, there is no such thing as entire sanctification in this life; they profess so to think, but what they means seems to be this, that a man may not continue to live after he has received this blessing; it is like the extreme unction of the Romanists, the signal for departure, the viaticum. Death cannot sanctify; there is no purgatory beyond; the holiness without which we cannot see God must therefore be obtained in this life, though only just when we are leaving it. We thus reach this statement: Christians generally believe that entire sanctification is obtained in this life, and obtainable in a moment of time. They believe in progressive sanctification only as regards inferior measures of sanctification; but the blessing of entire sanctification may be obtained in the twinkling of an eye, no matter how crude and defective may have been the piety of the man before. A man is converted to-day; to-morrow he dies; one who has been known as a Christian for thirty years, dies in the same hour: a beam falls on them both and crushes them instantaneously; yet the theory is that both are made entirely holy in that last instant of their life. It is then admitted that the blessing of entire sanctification may not only be obtained intantaneously, but is ordinarily so obtained. This has been the common sentiment of Christians that are not Metho-

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dists; though of late many in the various branches of Christ's Church have begun to modify their views.

Some among us believe that Christians may at once be entirely sanctified by the power of the Holy Ghost, without waiting for the approach of death. They look upon all the blessings that are available in Christ, as to be appropriated by faith. All things that pertain to life and godliness are given us in Christ: all things are possible to him that believeth; no good thing will God withhold from them that walk uprightly; this is the will of God, even your sanctification. The Spirit of God, omnipotent in the region of man's fallen nature when that nature is surrendered to him by faith, is the Author of all holiness; and the means by which He sanctifies is the truth, the word of God: "Sanctify them by thy truth, thy word is truth." These to whom we now refer, find it more easy to believe that the work of sanctification is practicable in consciousness than in unconsciousness; when the mind is in possession of its powers, than when it is swept away in the whirlwind of sudden death; in answer to prayer; in connection with the Word earnestly heeded and laid hold upon by faith, and with the opportunity of testing it in daily and hourly contact with the sin and temptation of this world, than when the pulsations of life are dying out. We are accustomed to regard this world as an admirable testing-place for the fruits of the Spirit: patience, meekness, compassion, contentment, submission, these demand for their development such a condition of things as we find in this world. Now it seems strange that for inferior measures of sanctification there should be the testing and the discipline that we find in this world, and not for the full attainment of the blessing. So far from discovering reasons why the man entirely sanctified should be immediately and for ever hurried away from all temptation, many arguments against it present themselves.

Our Lord commands his disciples to be perfect as their Father in heaven is perfect, and the context shows that the perfection he refers to is such as comes into play in the presence of sin, injustice, oppression. "Love your enemies, bless them that curse you, do good to them that hate you and pray for them who despitefully use you and persecute you; that you may be the children of your Father in heaven: for he maketh his sun to rise on the evil and on the good. For if ye love them who love you, and salute your brethren only, do not even the publicans so? Be ye perfect, even as your Father in heaven is perfect." The perfection here commanded is the perfection of love, and the theatre for its exhibition and development is this sinful world. There will be no enemies in heaven, none to curse, malign or injure; and there will be no temptation there to confine our courtesy to a select few.

In the Beatitudes, the blessings pronounced by our Lord are upon those qualities that specially demand for their exhibition a world like this. Blessed are the persecuted, the meek, the peacemakers, the merciful, the mourners, the pursuers of righteousness, the poor in spirit; one remains: 'blessed are the pure in heart;' can we separate this from the rest? It is the kingdom of Heaven upon this earth, that our Lord describes in the Sermon on the Mount, warning us at the end that it is only the man who does these things that is building upon the rock.

"As he who hath called you is holy, so be ye holy in all manner of conversation," says Peter; and it is evident that the conversation refers to the relations of this life, and not to our intercourse wtth angels.

My grace is sufficient for thee. God is able to make all grace abound towards you. I can do all things through Christ who strengtheneth me. All things are possible to him that believeth. Is anything too hard for the Lord? In Christ we have all things that pertain to life and godliness. We are made partakers of a divine nature. And the Lord thy God *will* circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live. If we ask anything according to his *will*, we know that he heareth us, and that we have the petitions.

TRAINING FOR MINISTRY. X.

"*The son of Mary.*" The pupil to whom we are giving these hints, will consider first, What do I know of Mary? What account could I give of her, if called upon to give one? This will be an interesting exercise. After having given this account to himself, let him look up (by the aid of a concordance, or text-book, or, still better, by the aid of his reference Bible only, or, best of all, by unaided research) the passages concerning Mary in all the Scriptures. There is a good deal said about her in connection with the birth of her first-born, and not much afterwards. The circumstances of his birth, the distinct annunciation of the angel, the star in the East, the visit of the Magi, the adoration of the shepherds, all these must have awakened in her mind very exalted conceptions of his mission in the world. He was to be called Son of the Highest; he was to have the throne of his father David, and reign over the house of Jacob for ever. She might understand this as indicating that Jesus would restore the kingdom to Israel, and that the dynasty founded by him would continue for ever. But the language of the angel to the shepherds was very explicit, pointing him out as the Saviour, Christ the Lord. Her attention would be powerfully directed to the 72nd and 2nd Psalms and other prophecies of the Old Testament. But the language used by Simeon, when the child was presented in the temple, would give her intimation of severe suffering appointed to her in connection with the work of Jesus, and of great opposition to be encountered by him. We see at once what a singularly great trial was appointed to this woman in consequence of these announcements. In the days of the infancy of the child, she would be looking eagerly forward to the time when he would take unto him his great power, and would persuade herself that it would be at a very early period. When, at twelve years of age, he said, "I must be about my Father's business," her anticipations must have been powerfully stimulated. But as he approached the years of manhood, and allowed year after year to go by without stepping a hair's breadth beyond the humble vocation which he was pursuing, we can imagine how powerfully the mind of Mary must have been beset with temptations. Some suppose that as the priests could only enter upon their functions at the age of 30, therefore it would not be expected of Jesus to enter upon his public ministry before that age. But it was specially, or most prominently, as a King that he was announced, and as a Prophet; and there was nothing in these offices to hinder him from emerging in early life from his obscurity. Here was the trial for Mary, and here was the trial for Jesus; for the Divine nature never lifted him above the trials incident to a true humanity. Oh, how long the years would appear to one who was conscious that his mission was the salvation of a fallen race, and saw the great tide of human life rushing rapidly on to the cataract of death; who knew that he was to be the Light of the World, and came in daily contact with the gross darkness that covered the minds of the people.

Well, the student of the Word will pass in careful review all the testimony of the Bible concerning Mary; and having done so, will again call himself to account, saying, What account can I now give of Mary the mother of Jesus?

CORRESPONDENCE.

THE NUMBER OF THE BEAST.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I have perused with interest the Remarkable Chapter in Contemporaneous History, to which you have drawn attention in the last issue of the *Guardian*. The writer of the Chapter seems to lay stress on the date from which the prophetic period of 1260 years should be reckoned, and considers that such date may be assumed at about the year A. D. 600, and that, consequently, the allotted time for the fulfilment of the prophecy expired within the last dozen years.

I have no wish to enter on a discussion of so interesting a subject, which is, from its very nature one of mystery: but I feel drawn to notice an important variation that is given to the number of the Beast as stated in the commonly received version of Rev. xiii. 18, in which that number is represented to be SIX HUNDRED AND SIXTY-SIX, and the number stated in the following note on the foregoing passage in the "authorized version revised" by Dean Alford, viz:—

"The Parisian MS. (fifth century) reads six hundred and sixteen. This uncertainty has existed from the earliest times: Irenæus mentions it in the second, or beginning of the third century.

If to the number 616 we add the prophetic period of 1260 years, the fulfilment of the time at which the beast is to be "burned with fire" will not expire until A. D. 1876; and whether the events that are now transpiring will culminate in the final overthrow and extinction of Papal Rome by material fire, in the year last indicated, has yet to be seen. Meanwhile is it not remarkable that so important a variation in the reading of the number of the beast should have reached so very near the date of the original record by John; and, that events that are now current should seem to suggest the accuracy of the Parisian text?

Yours faithfully,

W. E. G.

Bombay.

[We do not think the reference is to any date or period. It is called the number of the *name* of the beast, and it is impressed on each subject of the beast. There are several examples in ancient authors of the indication of persons or things by computing the value of the letters composing the name. The animals mentioned in Rev. xiii. 2, designate, as we learn from the book of Daniel, kingdoms, and the letters in the words '*E basileia latine*' (the Latin kingdom) make up the number 666, and this closely accords with the other indications given.—*Ed. B. G.*]

NOTICE.

"The prayers of the Lord's people are earnestly asked that means recently used to communicate the good news of salvation through faith in the atoning sacrifice of the Lord Jesus to a poor convict under sentence of death in an Indian Jail, may be blessed to his conversion."

Epitome of News.

Saturday, September 5, 1874.

—The Mayo Hospital at Calcutta has been opened by the Viceroy.

—The Dera Ismail Khan correspondent of *Public Opinion* learns that the Ameer of Cabul has imprisoned his brother Mahomed Hussun Khan to prevent him from intriguing during the present crisis. Further, that Yakoob Khan applied to Persia for assistance, and the Shah sent a present of cash and horses, and made promise of cash assistance only.

—Garrow and Jones, the men of the ship *Albania* who threw Little into the sea and broke the shoulder of his companion, have been fined Rs. 50 each.

—Abdool Russoph, the Mutineer, has been sent to Delhi.

—The *Statesman* says: "The difficulty that papers in India have, whether native or European, in getting the money due to them from the subscribers is so serious that it is as bad as disease to a healthy man."

The *Bombay Guardian* is an exception to this. The instances of non-payment are few and far between.

—Calcutta, 6th: "If the weather continues favourable Government hope to close famine relief operations in fifteen districts at the beginning of October, and the ten worse districts require the continuance of operations."

Monday, September 7.

—We learn that a telegram has just been sent to Portugal by the Governor of Goa announcing the escape of forty convicts from the Panjim Jail. We also learn that all these prisoners were convicted of dacoity in Sattary and were imprisoned a year ago. They were to have been transported shortly to Mozambique, or some other Portuguese penal settlement.

—The Prongs light-house will be used from the 1st of October.

—Fall of rain up to Saturday: in Byculla, 81 inches; Fort 74.

—*Times of India*.: "Northern India has a "claimant" who promises to gives the law courts some trouble. He professes to be the heir of the Rajah of Landowra. The person at present in possession is a minor who was adopted seven years ago, after the death of the son of the late Rajah. The claimant alleges himself to be the real heir, and that he did not die as everybody thought, although his supposed dead body was thrown into the Ganges. He says, "Poison was given to me, and I was very ill, in which state I was no doubt thrown into the Ganges, but that holy river refused to consummate the crime that had been committed. It carried me a few miles down, and then landed me at a place where I was taken care of and restored to health." He lived in retirement for seven years, and at the end of that period he came forward to claim his rights. Numbers of people immediately flocked to him, professing to recognise him as the true Rajah. The excitement was so great that the Magistrate of the District had to arrest him. After detaining him a few days, in order to allay the excitement which the affair had created, the officer released the claimant, and since then the latter has been *non est*. The most diligent search has been made for him, but without success; still, his followers implicitly believe his story, and assert that he has been made away with. The matter is to be laid before the Lieutenant-Governor of the N. W. P. at Nynee Tal, but in the meantime, where is this native Tichborne?"

Tuesday, September 8.

—A medical correspondent has kindly brought to notice, observes the *Friend of India*, the highly satisfactory results that have followed the establishment of a female dispensary at Benares by H. H. the Maharajah of Vizianagram, K. C. S. I. A Miss Brink, M. D., from America, having been placed in charge of the institution its popularity has become immense. Females, rich and poor alike, flock daily to the "Vizianagram Dispensary," and make such demands upon Miss Brink's time and attention that it is occasionally with much difficulty that she is able to visit at their homes those who are too weak and ill to go to her. So much appreciated are her services, that it is supposed three or more lady physicians would not be too great a number to meet the wishes and requirements of the sick women of Benares. It would seem from the experience which has thus been obtained in the very centre of the Brahminical system, as well as in Calcutta, that there is an enormous field in India for the useful employment of ladies following the medical profession. We would therefore urge the male members of that most honourable calling to abandon their present opposition to the scientific education of ladies.

—*Times of India*: "A respectable member of the Uncovenanted Service writes to a Calcutta paper to expose a remarkable piece of snobbism, of which some boarding house keeper at Simla has been guilty. The uncovenanted man put up at the place of entertainment, and considered himself lucky in securing a room, as all the other places were full. His astonishment may well be imagined when he received the following letter from the proprietor next day:—

'I write to let you know that my terms are Rs. 10 per diem if you take your meals or not in the house. Also I must ask you at the same time to take your meals in your own room for the short time, I suppose, you will be here, as I am obliged to be very particular who I take in the hotel. I was ignorant as to who came the other night. If it had not been so late I would have told you then that I only took people who belonged to the two services. I am obliged to do this, or my house would be empty. I hope you won't take what I have said amiss, or think I have done it to hurt your feelings.—Yours, &c.'

"The uncovenanted returned an appropriate reply, and at once left the house, advising the proprietor in future to notify in his advertisements that he only took in gentlemen of the two Services."

—A London correspondent says:—I have the third number of M. Rochefort's *La Lanterne* now lying before me. It is said that arrangements are being made for sending photographs of *La Lanterne* to France by carrier-pigeons. These photographs will be enlarged, and then the numbers of *La Lanterne* will be printed from them. In this way, M. Rochefort hopes to be enabled to circulate his journal in France, despite all the efforts of the police to prevent its entering that country.

—Patrick Toole, seaman in the *Excelsior* in our harbour, fell overboard on Sunday and was drowned. He was drunk at the time.

—We (*Englishman*) understand that it is the wish of the Viceroy that the late Lady Canning's Monument at Barrackpur should be removed thence to St. Paul's Cathedral at Calcutta, and that a new one in Carrara marble, a *facsimile* of the old, with the exception of the inlaying and lapidary work, be erected at the former place. The dismantlement will be supervised by a superior officer of the Public Works Department, with a view to ensuring that the tomb is not disturbed. Both works have been entrusted to Messrs. Llewelyn and Co., statuaries in Bentinck Street, at a total cost of between fifteen and twenty thousand rupees, to be completed within nine months.

—Nearly a dozen Europeans were put up at the Fort Police Court yesterday on charges of being drunk and disorderly on Sunday night, and were all fined.

—*Friend of India*: "The people of Sikkim have strange funeral ceremonies. When the late sister of the Rajah—a nun—was interred, a lay figure, dressed in the clothes of the deceased, was placed on a throne to the right of the great altar in the principal chapel. Before the figure was a table on which were different kinds of food; on another were various things which had belonged to the woman when alive, while on a third 108 little brass lamps were arranged in rows. Long lines of monks, in dark red robes and with tall caps of bright crimson on their heads, sat on carpets placed in the middle of the chapel, and chanted litanies throughout several days. "On the third day the relations, friends, and dependents of the deceased brought or sent gifts of food, clothing, or money, which were all laid before the figure . . . . Towards evening the tea-cup of the nun was freshly filled with tea, and her murwa jug with murwa, and all the monks solemnly drank tea with her." Then her friends took a last farewell, kissing the hem of her robe. At about nine o'clock the chanting ceased, and the Lama made a long speech to the soul of the nun, in which he told her that all that could be done to make her journey to another world easy had been, and that now she would have to go forth alone and unassisted to appear before the King and Judge of the dead. "You will have to leave your robes, your mitre, and your veil," said he, "and you will be shown in the mirror of the just King clad in the black garment of your sins or in the shining garment of your good deeds. Your gold and silver, your rank, your dependants, your good name in this world, will not help you now, when your good deeds will be weighed in the scale of the King against your evil deeds." When the Lama had finished his address some of the monks took down the lay figure and undressed it, while others formed a procession, and conducted the soul of the dead lady into the darkness outside the monastery, with a discordant noise of gongs, conch shells, thigh-bone trumpets, Thibetan flutes, cymbals, tambourines and drums."

—The same; Madras: "The *Madras Mail* is very indignant against the lotteries offered to the public by Messrs. Vas & Co., and Mr. G. P. Johnstone under the sanction of Government. Your contemporary is certainly right, but there must be some general rule. What are all the sweeps that are annually tempting the Indian public but lotteries? Is not what is sauce for the goose sauce for the gander?"

The general rule should be to enforce the law against all offenders, without distinction.

—On the responsibility of the King, a suit has been filed in the Mixed Court at Mandalay against the Rev. Mr. Marks for Rs. 4,300 worth of timber used in building the English Church. Interest at thirty per cent. is also claimed.

—*Bengal Christian Herald*: "But Krishnacultus has not satisfied the nation. It has failed. The better and the more intelligent classes only laugh at themselves for having so long been dupes of such a system. Few would now allow their sons and daughters even to *hear* the descriptions of the Braja-lila of Krishna. The festival of *Janmashtami* is now little more than a mere memorial of by-gone opinions and sentiments."

We cannot speak so favourably of this side of India. The worship of Krishna is still immensely in vogue, in some parts of the Presidency.

—Mr. Grant Duff starts in October for a six months' tour in India.

Wednesday, September 9.

—*Times of India*: "A serious religious question has arisen in Hindoo circles in Calcutta. The Sudras have declared themselves eligible for the *paita*, or sacred thread, and very important questions "are said to be involved in this movement." The wearing of the *paita* is restricted to the "twice-born," that is, the Brahmins, Kshetryas, and Vystas, and they intend to oppose the claim of the Sudras as much as possible, and unless the latter give it up there is likely to be a serious caste dispute."

—Last Saturday's *Gazette of India* publishes a resolution by the Viceroy in Council announcing that a Duffla campaign on a small scale has become absolutely unavoidable, and that the Commander-in-Chief is to arrange all the details for moving up troops early in December to the scene of disturbance. The objects proposed to be accomplished are the rescue of the captives carried off from British territory by the Dufflas, the infliction of a moderate amount of correction on the offending tribe, and such a display of armed force as will suffice to deter them from a repetition of raids.

—*Deccan Herald*: "We regret to announce the death, on Saturday last, of Mr. Philip Jacob, Civil Service, Assistance Collector of Khandeish, and Railway Magistrate, Thull Ghaut. Mr. Jacob was a Civilian of great promise; he had passed in several languages, and was much respected by all who came in contact with him for his thorough integrity and sound judgment. In him Government has lost a very valuable servant. Mr. Philip Jacob was the eldest son of Captain W. Jacob, Bombay Engineers, who was for many years Astronomer at Madras, and who died of liver complaint at this station several years ago, a few weeks after his arrival from home, to set up an Observatory on behalf of Government at Poorundhur. Liver disease was one of the ailments which carried off Mr. Philip Jacob."

—A European girl named Catharine Gallagher, aged 18, died on Monday last from the effects of severe burns, the result of her dress having accidentally caught fire as she was moving about the house. This young woman was living with her mother at the Pensioners and Widows' Home, and it was on Cocoa-nut Day, August 27th, that her clothes took fire.

—The *Indian Mirror* regrets to hear that "a distinguished conservative Brahmo made himself ridiculous on Friday last, at a public meeting in Calcutta, where he attempted to discourse on the 'High Ideal of Brahmoism,' but actually presented to his audience a very low ideal. His chief object seemed to be to expose the more devout section of the Brahmo community, and he tried to make his words effective by means of derisive gestures and intona-

tion. What we regret most is that our esteemed friend so far forgot himself as to talk indecent blasphemy. He would not only not tolerate such expressions as 'the beautiful feet of the Lord,' but he went so far as to characterize the prayer used in the Brahma Mandir, 'Lay thy hand, Lord, on thy daughters and save them,' as involving and suggesting indecent thoughts ! ! A sacred prayer to God Almighty construed into something obscene and foul ! Why this itself is dreadfully indecent, and argues anything but high morality and devotion in the heart which can evolve hell out of heaven, and venture to make an unthinking assembly titter over language of devout love and God's holy relations to His daughters. For the lecturer's doctrines we are prepared to show due respect, however hostile they may be to our views. But indecent allusions to prayers are shocking and certainly inexcusable."

—A great feud has been raging in St. Paul's Cathedral. A London letter in the *Madras Standard* says :—"The Dean of the cathedral recently gave orders that a little chapel in the cathedral, called the Lady Chapel, should have an altar placed in it. On the altar, moreover, a large crucifix and two bunches of flowers have been placed. Some of the canons of the cathedral approve of the innovation, whilst others disapprove of it. It is said that the only hope which there is now left—for those who wish to see the removal of the crucifix, etc., is to apply to the Bishop of London. I do not think that the Public Worship Act, which has recently been passed with the view of 'putting down Ritualism,' would apply to the case of a cathedral ; but on this point I may be in error. The cathedral has, I hear, been quite crowded for some days past by people who have (as a rule) condemned in very emphatic terms—terms, sometimes more emphatic than polite—the placing of the obnoxious crucifix and flowers upon the altar of the Lady Chapel."

—The first number of an English paper called the *Noble School Magazine*, published monthly at Masulipatam, has reached us. We find in it the following notice of "Mr. Taylor, the Californian Christian Preacher :"

"This eminently remarkable man is being made the means of accomplishing a great work of revival in vital religion amongst Christian congregations in India, and of drawing souls to Jesus Christ the Saviour of sinners. He has, during the last few years, visited not only the three presidency towns of India, but also some of its other large towns, where his sole work is that of preaching the Gospel. We have learned from an eye-witness, who recently met him, that he is a strikingly simple-minded man and unostentatious, yet bold and unflinching in delivering the message of his Divine Master. He knows his Bible well, and having a well cultivated mind and a heart sanctified by the grace of God, is therefore a most attractive and fascinating preacher. He is at his own charges, and does not spare himself in his labour of love. He is at present in Madras. He allows himself, we are informed, but one evening in the week for rest of mind and body. The other six days he is always found occupied in preaching to or addressing large and attentive audiences in various centres in Madras.

"One place for his gatherings is prominently known as Taylor's Pandall, situated near large thoroughfares in the vicinity of Black Town. Here crowds of people, Europeans and Natives, throng to hear him.

"Our informant attended two of his services in this Pandall, which followed close upon each other. The first was intended principally for those speaking the Vernacular, Tamil : the second for those knowing English. The Tamil meeting was attended by some very respectable Hindus, who, judging from their whole behaviour, showed that they took deep interst in the proceedings. Some of them, after sitting out the Tamil service, which lasted a full hour, remained also for the longer service in English.

"Doubtless a spirit of earnest inquiry into the great truths of Christianity is at work in these minds. We wish Mr. Taylor God speed, and pray for a continued and enlarged blessing upon his ministry."

—*Deccan Herald:* "So long as the British nation continues to drink hard as it does, it is scarcely to be wondered that the army it feeds with recruits, will carry on the vice thrust into its ranks. It is not the fault of the army or its regulations. It is the vicious habit of the nation. On the contrary, where do we see in civil life such glorious examples in any profession as that set in many corps now of the British Army ? The rank and file, Her Majesty's soldiers, not the great commanders and strategists but the humble privates, have been the first to discover the only cure for the insubordination they abhor—which so disgraces them. It is to do away with drunkenness, but not by regulation. They are the first to declare the truth that the only method to meet drunkenness is to try total abstinence. We have a bad article to deal with in drink, and the directing of its influence can but little avail. The thing itself is bad, and so long as it continues to be used, so long must its results be more or less of an evil nature. It says indeed wonders for our noble soldiers, that they have freely stepped to the front of their own choice, and continue in daily increasing numbers to come forward to join the ranks of the great temperance army, and we would exhort our contemporaries of the press to abandon the advocacy of "regulation" for the far more practical and efficacious remedy suggested by the patients themselves."

Thursday, September 10.

—The Commander-in-Chief has recently found it necessary to transfer two British soldiers to the civil authority for trial, on the charge of causing the death of punkah coolies by acts of violence. His Excellency takes the opportunity, thus presented, of inculcating upon the European soldiers the truth that such acts not only bring disgrace on the good name of the British Army, and reflect seriously upon its high character for discipline, but also manifest a cowardly disposition on the part of the actors, which his Excellency hopes will not recur. The native is confessedly of a very weak and inferior physique, and a kick or blow, which would do little or no injury to stronger constitutioned men, frequently results in death when inflicted on the native. The prominent allusion to the subject given in general orders will, it is to be hoped, have the effect of making all in the Army more careful in their dealings with natives when they are in anger.

Some civilians may perhaps need the hint as well.

—The *Nizam*, with the English Mails, left Aden for Bombay yesterday at noon.

—Mr. H. M. Stanley has reached Aden on his way to Zanzibar on an exploring expedition.

—*Times of India* ; Rajcote : "The Gondul torture case has terminated. The Police Superintendent has been convicted and sentenced to eighteen months' imprisonment, and a fine of five hundred rupees."

—One rupee postage stamps have just been introduced.

—The Government of South Australia has received a telegram from the Superintendent of Telegraphs at Port Darwin, speaking very highly of the prospects of the Northern Territory. Seven steam-engines are going night and day. Perfect order prevails on the diggings. The alluvial diggers are doing well, and have work for the next two years.

—*Hongkong Daily Press :* "It may now be regarded as an accepted fact that the Japanese have offered to evacuate Langkiaou on the payment of their expenses, amounting to something between a million and a million and-a-half of dollars, and that the Chinese Commissioners have referred the demand to head-quarters. As, however, forty thousand foreign armed troops from the neighbourhood of Tientsin are under orders for Formosa, and many other warlike preparations, too numerous to mention here, are being made, there is very little probability that the Chinese contemplate agreeing to the Japanese terms."

—The *Dnyan Prakash* announces the death at Poona, on the 3rd instant, of Parshuram Tatia Godebole at the advanced age of 75. The Maratha world of letters has lost in this gentleman a scholar and a poet, whose critical knowledge of Marathi was so widely known that his name was familiar to every student of the language. His fame in connection with his deep researches in old Marathi authors is almost unparalleled. His profound acquaintance with Marathi literature has been publicly recognised by Major Candy, who appointed him his *pandit* and subsequently nominated him a chief translator in his department. He translated several Sanscrit works, and his loss will be very keenly felt.

—The *Daily Review* of Aug. 20 publishes in full the address with which Mr. Tyndall opened the British Association at Belfast. The *Review* thus notices the address : "The object of the address is to vindicate Materialism—not perhaps the gross Materialism to which we have been accustomed, but a refined form of it, so modified and tempered as to render it accordant with the present aspect of scientific opinion. He begins by referring to the necessity universally felt for an explanation of the phenomena of matter, other than that of the anthropomorphism which first springs up in the inquiring mind. He traces the atomic theory of matter from its birth in the fertile mind—brain, we must say—of Democritus, on whose character and labours he lovingly dwells, through Empedocles, Epicurus, and Lucretius, to the speculations of Bruno, Gassendi, Bacon, Newton, Dalton, and Thomson. In the treatment of this portion of his subject he most unsparingly criticises Plato, Aristotle, and other non-atomic philosophers. Bishop Butler is made the connecting link between the atomic theory and the Darwinian hypothesis. He introduces the Bishop with an appreciative tribute to the merits of his great work, and to the impartiality of his mind, and he is made, as an upholder of the independent existence of mind, to discuss with a disciple of Lucretius the points at issue between them. Having shown how the opinions of the followers of Butler have been modified by the discoveries of geology, he proceeds to show that research in other departments of science is leading or has led to further changes of opinion. In particular, he deals with the history of and the arguments for Darwin's hypothesis of "natural selection." Lavish praise is awarded to this distinguished naturalist, both as an observer and a reasoner. From this he passes to the consideration of the conservation of energy and of force, and then proceeds to inquire into the principle of growth of that mysterious power which in our planet culminates in reason. He adopts Mr. Herbert Spencer's fundamental principle that "the organism is played upon by the environment, and is modified to meet the requirements of the environment." Thus the difference between the intelligence of the lowest animal and that of the most highly developed is simply the result of oft-repeated long-protracted impressions from without acting upon the material elements within.

As to the origination of life a singularly explicit statement is made. "Abandoning all disguise, the confession that I feel bound to make before you is that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter which we in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium the promise and potency of every form and quality of life." He revels in the doctrine of evolution, and seems to rejoice that it derives man in his totality from the interaction of organism and environment through countless ages past. But in the end he admits that as man requires an explanation of external phenomena, so he demands a something to satisfy his emotional necessities. This, however he has to construct for himself, and Mr. Tyndall would have it that "each succeeding age must be held free to fashion the mystery in accordance with its own needs."

Friday, September 11.

—*Times of India:* "There is no sign of any decrease in the number of Postal robberies. From Mooltan comes the news of the discovery of a robbery in the Post-office there, by one of the clerks. He and a Post-office peon have been convicted and sentenced to four and five years' rigorous imprisonment, respectively, for having over two hundred postal letters in their possession, as many as two hundred having been found in the peon's house. Among the letters found in possession of the Baboo was one with half currency notes to the value of Rs. 600."

— A Private of the 1-21st Fusiliers, stationed at Madras, named Dwyer, shot himself with a rifle on Tuesday.

—*Times of India* ; Allahabad, 10 : "A telegram received here reports that Captain Baylis, 3rd Goorkhas, has committed suicide at Pithoragurh, an outpost of Almorah, in the Kumaon District."

—Deaths last week, 306 . Births, 307.

—Dr. Robert Millar, sufficiently well known of old in this Presidency, has been found guilty in London of a libel. He was lodging in the house of a Mrs. Micklethwaite, who had given him notice to quit ; this he refused to do, and amused himself besides by sticking up defamatory notices of his landlady about the house.

—The *Delhi Gazette* records the death at Agra, 7th instant, of the Rev. Joseph Jacob, the native pastor of St. John's Mission Church. Those who knew him, remarks our contemporary, and are, at the same time, interested in the success of Christian Missions in India, and look forward hopefully to the firm establishment of a purely native church, will concur in the view that Joseph Jacob's early death is a severe loss.

—Government recommend pilgrims not to go to Arabia at this time, on account of the plague.

—A long telegram to the *Times* gives the substance of Mr. Beecher's defence before the Plymouth Church Committee of Investigation against the accusations of Mr. Theodore Tilton. Mr. Beecher reiterates his solemn denial of any accusation imputing to him the slightest impropriety of conduct, and explains a letter of his in which he had, in the most humiliating terms, asked Mr. Tilton's pardon. This letter, he says, was written when he was in a depressed mood, and it was "a summary by Mr. Moulton of a gushing speech Mr. Beecher had made to Moulton to tell Mr. Tilton. It was not a correct report of what he said." Mr. Beecher quotes a letter from Mr. Moulton dated June 1873, in which Mr. Moulton says, "You can stand if the whole case is published tomorrow." Mr. Beecher charges Mr. Tilton with black-mailing him, and obtaining from him at different times a total of 7,000 dols, and finally 5,000 dols. more was demanded, which Mr. Beecher refused, challenging full exposure.

—*Overland Mail,* August 21 : Slavery in Porto Rico has been abolished by decree. There is a rumour of negotiations for transfer of the island by Spain to Germany.

The issue of the quarrel between China and Japan about Formosa, is watched with interest.

Refusal on the part of the Peculiar People to call in medical aid for the sick and dying has been ruled at the Central Criminal Court not to be a criminal offence.

The notorious G. H. Gordon, calling himself Lord Gordon, an American impostor and swindler, has shot himself on being captured by detectives.

Intense heat has prevailed this week. The thermometer at Sheffield on Aug. 19th registered 126 deg. in the sun.

A Bicycle run from Bath to London, 106 miles in 8½ hours, has been accomplished by Stanton, with two minutes to spare.

Miscellany.

—Mrs. Pennefather in *Woman's Work :*

There is always something very solemn in the thought that Jesus calls His Church to a position similar to that which He took Himself, and it would be overwhelmingly responsible if we did not know that He also provides grace and strength to occupy it.

Such a position is before us here. How often does the Lord say, in His teaching, "*I* am the Light of the world!" and here we find Him turning round to His disciples, and saying, "YE are the Light of the world." When He thus transfers His own title to His people, it is, as it were, just asking them during His absence to represent Him on earth, to be what He was in His walks among men.

In order to understand it, let us ask, what does "the Light of the world" imply? What are the ideas connected with Light in its *spiritual* sense? There seem to be two leading ones : 1st, HOLINESS; 2nd, GLADNESS.

The first of these is seen in the 1st chapter of St. John's First Epistle. The whole argument here is that God is light, and that they who would have fellowship with Him must walk in light. Light in this passage evidently stands for holiness. The second is given in Psalm xcvii. : "Light is sown for the righteous, and gladness for the upright in heart." "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun" (Eccles. xi. 7).

In Jesus both were manifested. If in Him there was the light of holiness, so also, even when on earth as a man of sorrows, He was in one sense "anointed with the oil of gladness above His fellows; and if, as some old writer says, "He is the Light that *lights,* and we are the light that *is lighted,*" our light in these particulars must resemble His.

These two thoughts, then, "holiness" and "gladness," seem inseparably connected with light, in its spiritual aspect. We must bring holiness into the world's defilement, gladness into its gloom, and, in order to do this, must be much in communion with Him whose light kindles ours.

The first thought which these words suggest is, that it is to shine "*before men.*" God does not want our light. God does not need anything to tell Him what is the state of our souls. He looks down into their very depths, and knows all about them without a single action or a single word. And, therefore, the light is to shine for men. This shining is the testimony ; the witness which they can appreciate; something they can see and understand.

What then are the "good works," which in this sense can be beheld by men? Not our spirituality of mind ; that can be known only to God. Not our Bible readings; not our prayers; not our seasons of communion. Such things are only appreciable to God. God loves such evidences of His own work, and God's children love them too ; but what are these things to the world? I believe we are to take "man" here in a general sense, and carry our thoughts beyond the circle of the saints. Then we shall at once see that the "good works" which man is to behold, and the sight of which is to bring glory to God, are a totally different class of things from the works which only God can know, or the people of God appreciate.

Dear friends, we have an important subject before us; let us deal with it very plainly. It is possible that we may be full of what we call "work for God"—work that we love very much, which we should be most unwilling to give up—and all the while be slighting those very things which would bring most glory to our Father. For example, we may be in such a hurry as we pursue this work, that we seem unwilling to extend the hand of kindness to one who crosses our path, and by this means cause our good to be evil spoken of. It may be exaggerated, but is not the charge sometimes true: "Oh, those religious people are so busy ; it is no use to go to them for sympathy"? Is it without foundation that it has been said again, "If we want courtesy, we must go to the world for it"? There should be no ground for such an accusation, and if we take up the principal thought of this verse, we shall see that the "good works" we are to study are those little things which men can understand—the kindnesses—the courtesies—the practical duties and amenities of life, of which all can take cognizance.

I think the hurry which tends to the neglect of these sometimes leads to sin ; and by hurry I do not mean getting through a great deal of work, but so crowding it in as to leave no time for thought and sympathy. That line of Miss Waring's seems invaluable as pointing out what we should always seek to possess—

"A heart *at leisure from itself.*"

Sure it was beautifully exemplified in the Master's life ; and I have been glad to hear it said of any of His dear servants, "We are sure of courtesy from them, whether they can help us or not." It is a great mistake for any child of God to undertake more than can be done in a calm, quiet spirit. And in this matter we must not measure ourselves by others. Some are able to accomplish much more than others. Some, disciplined in early life, can get through an amount of work that would quickly wear out others. For to whatever God calls you, He can give you grace ; but *if you have more than you can do calmly, lovingly, and in a good temper,* depend upon it there is something wrong. Attempting more than you can carry through in a right spirit spoils the whole.

—Report of the "Baptist Mission in India," for 1873 :

Mr. Kerry baptized during the year two young men from the Hindu community, one from Serampore, and the other from a village near Howrah. The latter is brother of Babu Brojonath Banerjea, our Missionary at Kooshtea. The young man, whose name is Oghor Nath, determined to make the attempt to live in his own village, and, if possible, in his father's house, after his baptism. The latter was found impracticable, owing to the hostility that would be thus raised against his father by his Hindu neighbours. But our brother has continued to live in the village, and has found that the opposition formerly made has to a large extent subsided.

The largest number of Christians, connected with the Baptist Missionary Society, live in the zillah of *Backergunge.* They number in all more than 3500, of whom about 950 are church-members. There are about 30 churches altogether, scattered through the bheel or marsh district in small villages, which, during the rains, are little islands. The great bulk of the people support themselves by agriculture, but about forty of them are in connection with the mission as native preachers, or teachers, or Bible-women.

During the year there have been in Backergunge 70 baptisms, and nearly 150 persons are now candidates for baptism.

Jessore. The past year has been one of more than usual trial in this Mission ; at the same time there is reason to bless God that its agents have been sustained and encouraged in their work. At Begumpore, the oldest of the out-stations, some have left the Christian church who had been connected with it for many years, and have apparently relapsed to Muhammadanism. Every effort had been made to retain them within the influence of saving truth, but the prospect of worldly advantage prevailed ; and they left secretly and by night for a Muhammadan village, where their relatives reside, from whom they had previously been bold enough to endure much persecution. Of the many families who formerly were counted Christian at this station only a few now remain. One by one they have gone, bringing painfully to our minds the words of our Divine Master, 'Every plant which my Heavenly Father hath not planted shall be rooted up.'

The Rev. R. Bion, Dacca, gives this extract from the journal of Ram Kanta, a Native preacher :

"On the 10th of November, in the evening, while I was preaching at the Baroni, one Godadhar listened from beginning to end with great attention. After I had done, this man accosted me, saying, 'Babu, I have been to Babu Banga Chandra at Munshiganj and had a long conversation with him, but he sent me to you, and I have some particular things to say to you.' Afterwards he went with me to the boat, and I found by his conversation that he was very much devoted to Christ's religion and possessed a good knowledge of the Bible. His wish was that from time to time some preacher should visit and instruct his people.

"How this man obtained the knowledge of Christ's religion, as I heard related by his own lips, I shall now mention. He said : 'It is now nearly thirty years that there was a person, called Sree Nath in Bikrampur. To him was revealed the three names of Father, Son and Holy Spirit. By the help of the Holy Spirit, he did many wonderful works, namely, giving sight to the blind and delivering people from various diseases. Seeing these wonderful works. many received his religion and people called him "Sadhu (holy) Sree Nath," but the zamindar of that place having persecuted him, he fled to Sanchar (Tipperah district). There also the number of his disciples began to increase, of whom there were two chief among them, one's name being "Radha Krishna," and the other's being "Jugal," and they also worked miracles by the help of the Holy Spirit. When Sree Nath's hour of death approached, he gave this command to his own disciples : "Keep in love and friendship with the missionaries and Christians, because they and we are the disciples of one Guru (Teacher)." After Sree Nath's death, Jugal went to the missionaries at Dacca, but from that time nothing more was heard of him, nor could any one make out his dwelling-place.

"'Radha Krishna came to Serajdabad, built an akra and made disciples. Some years ago he died, but left many disciples, who are alive at the present day. I am one of their number.

"'According to the command of Sree Nath, we are in the habit of reading the Bible and praying together and confessing Christ to be the "Incarnate God." We believe in Him. By our prayers many diseased people get deliverance and have health restored. If any one among us is guilty of fornication or other grievous sin, we put him out of our congregation according to the Apostle Paul's command, but if he forsakes his sin, we receive him again according to the Apostle's instructions.'

"Hearing all this, I (Ram Kanta) told him that there must be much that is false mixed up with all this, and that the statement that Sree Nath and his disciples had received power to work miracles cannot be correct. Upon this Godadhar said : 'Your words are surely contrary to the Bible, because the Lord gave this promise : "Lo, I am with you alway, even unto the end of the world." Therefore, if the Lord is with His disciples, can they not work miracles?' I (Ram Kanta) said a great deal to him, but he rejected all my words. At last Godadhar asked me, 'Do you take medicine when you are ill?' I replied, 'Yes, if I am ill, I use medicine.' Upon this he was distressed and said, 'You act against the Bible. Christ and His disciples never gave sick people medicine, and there is no permission given in the Bible anywhere to take medicine ; it is rather forbidden.' I asked him where it was was forbidden? He said, 'It is written in the Epistle of James v. 14, "Is any sick among you? let him call for the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." By these words like as fornication and murder are forbidden, even

so is the use of medicine forbidden. By taking medicine, when you are ill, you trangress an important command of Christ.'

"I tried to explain the use of medicine to him, but he rejected all my words and said.' In this matter you and the missionaries are in great error, because Christ plainly and unmistakably says, "That by prayer the sick shall be saved." Among us many get ill, but we pray, and by prayer the sick are restored to health.'

"In this way in conversing and arguing the hour of eating arrived, and I invited him to dine with me, but when I told him that I eat meat, he refused to eat with me. He therefore went to the bazar and brought his eatables himself, and after having eaten, said: 'It is written in the Bible, 1 Cor. viii. 13, "Wherefore, if meat make thy brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." On this account we eat no meat, because all the people around us would be offended by it.'

"Till late into the night did we converse together. The next day, early in the morning, while taking leave, he expressed the desire that if a preacher would come among them and live with them, they would feel very great pleasure. In this man's hands was a Psalm of David, and on the title-page were these words written:

1. "'Obey God's commands.
2. "'Walk in the true way.
3. "'Search the Scriptures.'"

Mr. Bion adds:

It may not be out of place to make a remark about the Sanchar people. Many years ago we in Dacca heard of a party calling themselves "Satya Gurus." Our now aged native brethren had very often been to Sanchar, remaining there for some time, and were usually invited by the mahants then living, to pray and to preach in his akra before a number of people. Several among them even promised to join us, but never did so, the chief obstacle being, I now believe, our native brethren's idea, that unless a man eats with them, he cannot be sincere. As these people have such an aversion to eating fowl or other flesh, what wonder that nothing came out of their wish to join us? Another obstacle was this: In former years it was thought almost necessary for new converts to forsake their homes and settle down among the native Christians in the different statious. This idea was also prevalent among missionaries, and I myself in the first eight to ten years of my residence in India thought it desirable that new converts should come and settle down either near the missionary, or in a place in which a native preacher was stationed. As this caused not only the loss of home, but often also the means of future support, what wonder that new believers shrank from such unscriptural and heavy burdens! We missionaries and native preachers, I fear, have been rather hindrances than helps to inquiring and secretly believing souls. I had visited Sanchar myself more than once, some fifteen or sixteen years ago, but got the impression at the time that the Sanchar mahanta at least, was like other Hindu gurus, mainly anxious to enrich himself at the expense of his disciples.

—*Advance:* Mr. Talmage's almost unequalled popularity as a preacher is a fact, however one may explain it. Probably there is no other American who preaches to so large audiences, or whose printed sermons are, just now, so widely read. This is not saying that he preaches better sermons than many others. But, for whatever reason, they are of the sort that tell. It is easy to pick out a multitude of incoherent sentences, random assertions, utterances that seem profound or epigrammatic, but which are really shallow, and, taken by themselves, inane. There are frequent violations of good taste which one wishes he would not fall into. Nevertheless, they possess uncommon interest and power to awaken the hearer or reader to a deepening sense of the actuality and sovereign importance of every man's relations to his Maker and Saviour. His faith in the Gospel of Christ is characterized by a boldness and abandon of trust which, we suspect, is very largely the secret of his rare power. Even if he is not wholly free from it, he heartily abhors formality and cant. He throws himself, mind and soul, freely, audaciously, into his work. One is amazed to see so little made to go so far, and strike so effectively. His style is dramatic, picturesque, vivid, and moves straightforward with a kind of plunge and gallopade, blundering often enough, and yet he manages to appear so naively unaware of it, and to keep on such thoroughly genial terms both with himself and his hearers, that really you need not mind it. While he has a freshness of manner and mode of statement and of illustration, his own thoughts are neither original nor great. But the grand thing about him and about his preaching is, that his whole being is so pervaded by the conviction that, at all events, *God's* thoughts are original, infinitely profound, inexhaustibly interesting. For this reason, the book before us is one which almost anybody may examine with peculiar profit to himself. He does not appear to be so solicitous about his own thoughts, as he does to point the attention of the world to the thoughts of the world's Redeemer.

—Mr. Moody's second visit to Elgin:

Long before the close of the address it was evident to all that the Lord of the harvest was going to give us a glorious reaping-time that night. We had not, indeed, been ten minutes on the ground, when a stranger whispered, in the very middle of the address, "Will you come and speak to a woman about her soul?" at the same time pointing out a drooping figure standing near, with the face buried in her shawl. We were not surprised, therefore, at the great crowds which entered the inquiry-meetings—in one church for women, another in a large hall for men, while the Christians went apart by themselves to another church to pray. The arrangements connected with these after-meetings were all beautifully managed, and shortly after nine o'clock the whole three were well under weigh. The women's inquiry-meeting was supplied with relays of workers from the prayer-meeting. The work was on a very large scale, and the workers' report was, that the cases were of a very hopeful character. But the work amongst the men—and this is a splendid testimony to the depth and reality of the impressions—was even on a larger scale still; and the sight in the Evangelistic Hall, where the men's inquiry-meeting was held, is not soon to be forgotton. The whole hall was filled with men, broken up into little groups of twos and threes, talking in hushed yet earnest voices on the great subject of the one thing needful; while behind, in the committee-room, half a hundred young men were gathered in prayer for their groping brothers. Many of these had themselves but newly decided for Christ, and were the fruit of the week's meetings for men, which have been blessed by God far above all expectation. Mr. Moody, with his usual masterly generalship, took advantage of this splendid nucleus to start a Young Men's Christian Association, into which the young men are entering with great spirit. Some of the leading Christian workers of the town have been formed into a board of directors, and it is expected that the Association, starting on a thoroughly evangelical basis, will soon become a living power in the north of Scotland.

It is useless to attempt to give even an approximate idea of the extent of the blessing which fell upon Elgin on Thursday night. The whole of Morayshire has shared it, and a powerful hold has been gained in nearly every farmhouse and village throughout the country side—a hold which, it is earnestly hoped, the members of the new Young Men's Christian Association will take immediate steps to develop, and which, with the prayers of the Christian friends of this corner of the vineyard, may yet be fertile of great and enduring blessing.

—Admiral Fishbourne writes in the *Christian* about the religious condition of Italy, thus:

The delusions that are practised upon Church people in England and from which, I fear, the Dissenters are not all free, are curious. One is the fuss they make about the orientation of churches. Why, would you believe it, that of the 400 churches in Rome, there is only one in which the so-called altar is to the east. They must have borrowed the idea from Mohammedanism, and they are open to the reproof given to one of them by a pilgrim who laid himself down to sleep with his feet to the Caaba at Mecca, and when awaked and informed that he was doing dishonour to God in thus turning his feet, answered, "If you will tell me the direction in which God is not, in that direction I will turn my feet."

Savanarola said that the churches in Italy were not built for the worship and glory of God, but for the glorification of Popes, Cardinals, and Bishops; and certainly the most prominent objects are the Popes' tiaras, and their pagan title of "*Pontifex Maximus*." This has wrought its natural effect upon the people.

There is a good story told about our George IV. He gave a large sum of money and other assistance to the Pope in his day, for the purpose of restoring to Rome the art treasures taken away by Napoleon, for which the Pope expressed himself so handsomely, that George IV. sent him a portrait of himself, with all his decorations on. This was hung up in the Vatican, and continued there until it was found that the country folk, perhaps attracted by his numerous orders, were in the habit of paying special devotion to him. This saint was then relegated to the lumber-room in the Lateran Palace, where he may be seen. I heard him laughingly saluted as the head of our Church. Even in that sense he was a vast improvement upon Alexander Borgia, and other of Rome's choice.

The Government of Italy made a mistake that they will never be able to retrieve. Instead of restoring the right to the clergy that they enjoyed for a thousand years, that of electing their bishops, they gave the nomination to the Pope; and instead of giving the election of the Curé to the members of the church, which was the practice in apostolic times, they gave the nomination to the bishops, and so practically strangled religious liberty. Now, when the people exercise their inalienable right, and elect the Curé, the Government are unable to pay him (thus selected) the endowment; and, as a rule, the people are too poor to be able to pay him themselves.

The wonder is, not that there is so much to condemn, but rather that, under such a system, morality, truth, and honour should not have disappeared.

When the monasteries were complete, there were 250,000 priests, 10,000 of whom had an official income of only 200 lire, or less than £8 per year; and generally they had little other property; so to exist they were bound to inculcate any round of superstitious observances that would pay. The greatest of all crimes, in their estimation, was to accept the Holy Ghost for Teacher, and the Bible for a rule of life and test of doctrines.

It is only six years since a pile of Bibles that would fill a small room were publicly burnt as bad books in front of San Carlos, in the Corso; and if Christian literature has existed in a very small amount its circulation has been studiously prevented But there is.

A CHEERING ASPECT FOR ITALY.

There is the broad fact that, wherever evangelical worship and preaching is established, adherents, if not converts, and a still greater number of hearers, are obtained. The work of the Holy Ghost was travestied, and reduced to pantomime; but now, in proportion as His office and need for His working is fully recognized, in that proportion do the conversions proceed without let or hindrance.

There are now nearly 130 evangelical congregations scattered throughout Italy. Many of these are small, the enrolled members being few; but the number of the hearers even then is often very considerable. Of these 130, only about twenty or twenty-five had any existence before 1848, and these few were confined to the Waldensian valleys.

There are as many churches or congregations in the Roman States now as there were before 1848 in the Valleys, and these are increasing in number and importance every year.

Many are scandalized and disheartened by the alleged divisions amongst the Italian Protestants, dwelling upon that non-existing thing, Catholic unity. The wonder is that any intelligent person had ever committed himself to the belief that such ever existed. No doubt it has been sought, in the shape of spiritual death, mental torpor, and abject obedience to the voice of the conclave, but such never obtained.

There are, no doubt, a number of different Italian Protestant denominations, but this involves very little division in sentiment as to the saving truths of the gospel, and certainly offers little or no barrier to the progress of truth; and this arises much from the fact that there are so many doors of usefulness open, so many fields for labour, that all that *will* work can, if they would, work without interference one with the other.

Take one or two ill-advised belligerents out of the field (and it would be good for Italy if these were, say, in heaven), the clang of arms, which sounds so loud as to disturb people, would cease. These think there ought to be but one type of Christianity in Italy, and that their own, though not the best. These men are men of impracticable spirits or minds, which cannot see that if it were arranged that to-morrow a new start were made, and all Protestant denominations removed out of Italy but one, this state of things would last but a short time; for as Christianity teaches individual responsibility to our Lord and Master, and not to a priest, there must be freedom and liberty of thought and practice.

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Selections.

SETTING OUT RIGHT.

Were ten people to begin to prepare for a journey to Europe or to India, nine of the ten would overload themselves with baggage, each taking more than they will want and much that they cannot use.

Let any number of people agree to cross a country, each selecting his own road, taking his own time, and carrying his own load, some would have a harder time than others, make slower progress, and arrive later. It is plain, too, that if any set their faces at the start in the *wrong direction*, the longer their journey would be. Let a fleet horse start headed the *wrong* way, and the faster he runs the longer the time it will take him to reach the goal. Let the ship head the wrong way on starting, and her voyage must be long in proportion to her fleetness.

It is very rare that the young Christian starts on his pilgrimage with notions altogether correct. Sometimes they are dim and undefined, though he has a confused idea that he must serve the Lord Jesus Christ. Sometimes they are crude, because he measures himself by others, strives to feel as they have felt, and do as they have done; but oftener, wrong notions arise from want of experience. Religion is a matter of individual experience, something implanted and taught by the Holy Spirit. Now there are diversities of operation by the same Spirit. "He leadeth the blind in paths they know not," leading some in one path, and others in another. If any aged Christian could go back and begin his Christian life again, carrying his experience with him, he would avoid great mistakes, and advance fast in the divine life. This can't be done; and so we must "work out our own salvation with fear and trembling." Some come leaping into the kingdom, and start off as the steamboat leaves the wharf, under full headway. Others start in the Christian life as the sailing-ship moves at first, so gently that we hardly realize that she is in motion.

Now, then, what is necessary in order to set out right on a Christian course?

I reply: It is necessary that you *think* much about it. We don't expect you to think as an old theologian would, nor understand the Bible so fully as you will hereafter, nor be able to understand the wrestlings of Jacob with the angel as you one day will, but the songs of Zion can never be sung in dancing tunes, and the great things of eternity can never come down upon your soul without making it thoughtful. You can't be giddy and thoughtless, and be a growing Christian. Even a child will not stop to blow thistledown if it feels that life depends on his finding the doctor soon. While the great change of the soul is, of course, inward, yet the outward look will not entirely conceal it, because the soul now *thinks*, thinks often, and on great subjects.

In the beginning of the Christian life, you must ask, fervently ask, Divine help We are differently made. Some are by nature rather gloomy, some are exuberant in spirits; some are always doubting, some never; some have a strong will, and can, by the will, resist temptation and go over troubles, while others have a weak will and can be led any way, and their power of resistance is very feeble: just as some children will walk off strong, while others fall over the smallest stick in the path. But the beauty of the gospel is, that the Spirit can "help our infirmities," be they what they may. He can guide the strong Peter and the bold Paul, and no less the gentle John. So that if you lack wisdom on any point, help in anything great or small, you have only to "ask and you shall receive." The steam engine can lift a thousand tons, or punch the eye of the smallest needle.

Submit yourself and everything pertaining to yourself to Christ. We don't think enough of the high privileges which the Christian now enjoys. He need have no anxiety for the morrow—he will have all the health, all the good things of life which God's wisdom sees is for his best good. "The steps of the good man are ordered by the Lord"; the very hairs of his head are numbered; and what you want, in order to be a true Christian, is to submit everything to Christ, willing to be what he will have you be, and to do what he will have you do. You are not your own; you have been bought with the precious blood of the Son of God, and he owns you. He has promised to guide you—has sent the Holy Spirit to do this, and if you lack anything, I say again, don't be timid or unbelieving in asking therefor.

Believe what and all Christ says. Everybody loves to be taken at their word; and a man feels complimented when it is said that "His word is as good as his note." And perhaps there is no sin so often reproved and denounced in the Bible as that of unbelief. There is no danger of taking Christ's promises to mean more than he intended them to mean. Therefore, when you are in the dark, ask for light, when you are weak, ask for strength; when you are discouraged ask for courage; when you are in doubt wait on him. "In *all* thy ways acknowledge him and he shall direct thy paths." Notice, it is "In *all* thy ways acknowledge him." Even if you do this, you will commit what seem to be mistakes, but, in the future, you will find it all comes out right. When you read your Bible you should no more doubt it than if you heard the same words spoken to you by God from heaven. We lose the privilege of being the children of God, by trying to guide ourselves, marking out our own destiny and do all ourselves, and not asking Christ to "work in us that which is well-pleasing in his sight." Christ knows that you are babes, and must not the babe be carried, fed, taken care of by a higher wisdom than its own? If he hears the young raven when he cries for his food, senseless and stupid though he be, will he not hear *your* prayer whenever you bring a want to him? I want you to receive the kingdom of heaven as a little child, not afraid to make its wants known, not doubting but its cry will be heard. Every weakness or deficiency of character can be made up by the divine Redeemer, and will be, if you ask, "nothing doubting." For to ask with doubts, is to make a suggestion to the Lord—it is not praying, nor believing what Christ says about asking and receiving.—*Rev. John Todd, D. D.*

TELEGRAPHIC NEWS.

London, 4th September: The *Yorkshire*, homeward bound, from Calcutta, Madras, and Colombo, is afire off Algiers Half the cargo is lost, and the fire is gaining.

Madrid, 4th: The Zabala Cabinet has resigned, Sagasta succeeds to the Premiership. Senor Bedoya is appointed Minister of the Interior. The Ministers of War, Finance, Colonies, and Foreign affairs are unchanged.—The Carlists have abandoned the siege of Puycerda.

London, 5th: The Marquis of Ripon has adopted the Roman Catholic faith, and has consequently resigned the Grand Mastership of Freemasons of England.—The Austrian Polar explorers have arrived in Norway, Admiral Tegethoff having abandoned the exploration; the explorers travelled on sledges over extensive mountain ridges beyond latitude 80.—The *Great Easte n* has completed laying the Cable.—A meeting of Lancashire Manufacturers has been held to initiate a "short hours" movement.

The *Yorkshire* has been submerged and a third of the cargo saved; she is still burning, but the fire has been mastered.—M. Chandory has been appointed French Ambassador at Madrid.—The Carlists are threatening Bilbao.

London, 6th: Latest advices from Spain state that the Carlists at Guetaria have fired upon the German gunboats, which replied by sending 24 shells into the town.—Disturbances took place at Meze in the south of France on the 4th instant, requiring the intervention of the gendarmerie, who wounded nineteen and killed one of the rioters. There have been slight demonstrations at other places and several arrests were made at Lyons on the 5th instants.

Paris 8th: The *Univers* has been suspended for a fortnight on account of having published an article against Marshal Serrano.—Both the German and Austrian ministers have arrived at Madrid.

London 8th: An extensive conflagration is reported from Meiningen. Half the town has been destroyed, and 3,000 persons rendered homeless.—The total value of the exports from Great Britain during August amounts to £20,500,000, showing a decrease of £2,125,000. The imports for the same month amount to £32,500,000.—A gale off the coast of Newfoundland has caused a total interruption on the Trans-atlantic cables.—Obituary: Lord George Manners, Sir Henry Storks, and Sir John Rennie.

Madrid, 9th: Marshal Laserna has been appointed to the chief command of the Army of the North. The Carlists have sustained a defeat at Puycerda, which has discouraged them. They have also been repulsed in Arragon.

London, 10th: Telegraphic communication with America has been restored.

—Some time since Father Ignatius was about to preach at a well-known church. A popular hymn of Dr. Watts' was sung before the sermon, and when it ended the preacher repeated slowly the last line, "Demands my soul, my life, my all," adding, "Well, *I am* surprised to hear you sing that. Do you know that altogether you only put fifteen shillings into the bag this morning?"

PASSENGERS SAILED.

Per P. and O. Str. *Kashgar, September*, 11.

For Southampton.—Mrs. Price and child, Mrs. Manson and infant, Mrs. Login, Miss Sykes, Mrs. Williams and 2 infants, Mr. Kanoba Ranchodass Kitkitan, Mrs. Rice, Mrs. W. Renton, Mrs. A. C. Houston, the Rev. S. F. Bourdillon, Mrs. Donohoe and child, Mr. J. H. Moores, Mr. C. W. Warden, Mr. Thomas Williams, Mr. A. H. Hamilton, Capt. R. H. Rennick and child, Mr. Wheather, Mrs. Mutrell and infant, Mr. Thomas Bramner, Lieut. A. W. E. Ravenscroft, and Mrs. Blyth and infant.

For Brindisi—Major General B. Johnson and Mr. Manockjee Nusserwanjee Dalal.

For Venice.—Mr. W. N. Baily, Mr. McPherson, and Mr Mc-Keller.

PASSENGERS ARRIVED.

Per P. and O. Str. *Mooltan, September* 10.

From Southampton.—Mr. J. F. Bedborough, Mr R N. McMurdo, Mr. F. Mackay, Mr. R. H Cousin, Mr. B. Bennett, Mr. R. Phillips, Mr. J. B. Whitehead.

From Venice.—Mr. A. Simpon, Mr. P. Beinjee, Mr F. Mullen.

From Brindisi.—Col. Warden, Mr. J. B. Thomson, Lieut.-Col. MacMohun. Col E. Burton, Mr. A. M. Smith, Mr. A. Thomson Dr F. Smith, Lieut. C. Barlow.

From Aden.—Mr. Turner, Private Mhoya Khan.

Domestic Occurrences.

BIRTH.

GRIERSON—Sept. 9th, at Malabar Hill, the wife of Captain J. Grierson, Bombay Staff Corps, of a daughter.

MARRIAGE.

SEALE—HARRISON.—At St. Andrew's Church, Kurrachee August 31st, by the Rev. A. P. Hogarth, the Rev. Thomas J. Seale, of the Methodist Episcopal Church, to Edith Emma, only daughter of John Henry Harrison, Esq.

DEATHS.

JACOB—Sept. 5th, at Poona, Philip Jacob, Esq., Bombay Civil Service, aged 25 years.

WOOD—Sept. 2nd, at the Esplanade Hotel, Bombay, Major W. A. Wood, 44th Regiment.

SHARMAN—Sept. 4th, at Agra, Miss Antinetta Sharman, aged 18 years.

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